SURAH OF AT-TALAQ

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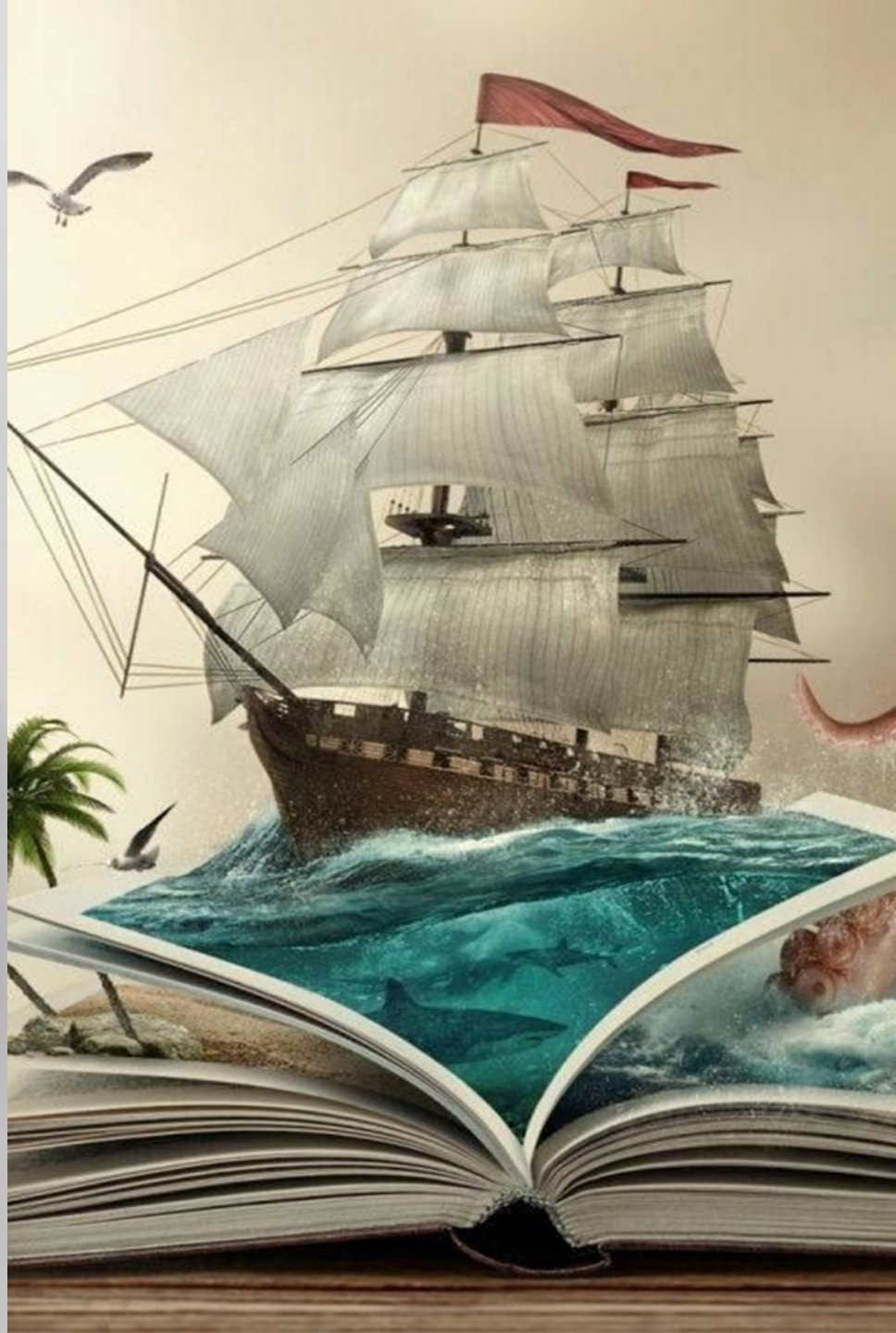
THE CONTENT

- THE REFERENCES
- THE BACKGROUND
  - WHAT IS THIS SURAH ABOUT?
  - THE MEANING OF THIS SURAH
  - WHY THIS SURAH IS REVEALED
- THE AYAT IN DETAILS
- THE EXERCISES



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THE BACKGROUND

WHAT IS THIS SURAH ABOUT?1

Surah Al Talaq (Arabic: سورة الطلاق) is about the terms of the divorce, magnification of its limits ordained by Allah, and the benefits of taqwa.

Taqwa is the love and fear that a Muslim feels for Allah. A person with taqwa desires to be in the good pleasures of Allah, to stay away from those things that would displease Him and he is careful not to go beyond the bounds and limits of Allah.

At talaq (divorce) is halal in Islam, but Allah hates it intensely and gives permission to it as the last solution when the life between a man and his wife is impossible. Allah tells us that armistice is good and couples who have a conflict with each other should seek help and consultation of just persons to solve these problems between them, so divorce would not occur.

THE MEANING OF THIS SURAH[1]

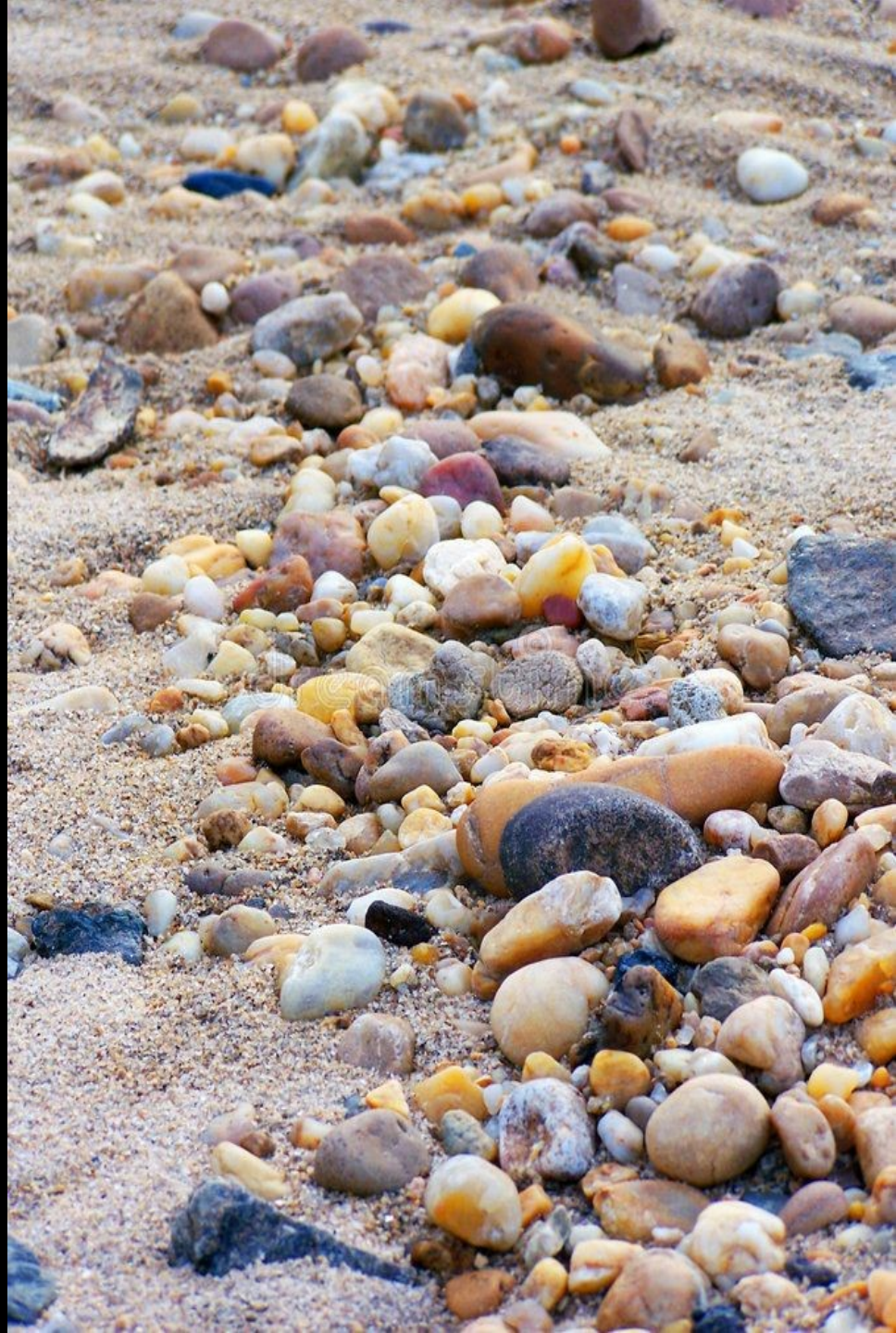
Talaq surah consists of 12 verses, the first seven verses talk about the topic of divorce (separation of the spouses from each other) and its rules. Talaq surah also tells us in the section on divorce about the time period of iddah (prescribed periods that women should wait to be finished in their husband’s home before she is free to marry another man).

The second part of Talaq surah discusses the fate of two classes of people, the first class is one that does not follow Allah’s commands (infidels and polytheists) and so they deserve severe punishment.

The second class of people is believers that are eligible for special Allah’s guidance and blessings due to their good deeds and following the prophet Muhammad, peace be upon him.

WHY THIS SURAH IS REVEALED 2

'Umar b. al-Khattab (Allah be pleased with him) reported: When Allah's Apostle (may peace be upon him) kept himself away from his wives, I entered the mosque, and found people striking the ground with pebblesand saying: Allah's Messenger (may peace be upon him) has divorced his wives, and that was before they were commanded to observe seclusion 'Umar said to himself: I must find this (actual position) today.



So I went to 'A'isha (Allah be pleased with her) and said (to her): Daughter of Abu Bakr, have you gone to the extent of giving trouble to Allah's Messenger (may peace be upon him)?Thereupon she said: Son of Khattab, you have nothing to do with me, and I have nothing to do with you.You should look to your own receptacle. He ('Umar) said: I visited Hafsa daughter of 'Umar, and said to her: Hafsa, the (news) has reached me that you cause Allah's Messenger (may peace be upon him) trouble. You know that Allah's Messenger (may peace be upon him) does not love you, and had I not been (your father) he would have divorced you. (On hearing this) she wept bitterly. I said to her: Where is Allah's Messenger (may peace be upon him)? She said: He is in the attic room.

I went in and found Rabah, the servant of Allah's Messenger (may peace be upon him),sitting on the thresholds of the window dangling his feet on the hollow wood of the date-palm with the help of which Allah's Messenger (may peace be upon him) climbed (to the apartment) and came down. I cried: 0 Rabah, seek permission for me from Allah's Messenger (way peace be upon him). Rabah cast a glance at the apartment and then looked toward me but said nothing. I again said: Rabah, seek permission for me from Allah's Messenger (may peace be upon him).Rabah looked towards the apartment and then cast a glance at me, but said nothing.

I then raised my voice and said: 0 Rabah, seek permission for me from Allah's Messenger (may peace be upon him). I think that Allah's Messenger (may peace be upon him) is under the impression that I have come for the sake of Hafsa.By Allah, if Allah's Messenger (may peace be upon him) would command me to strike her neck, I would certainly strike her neck. I raised my voice and he pointed me to climb up (and get into his apartment). I visited Allah's Messenger (may peace be upon him), and he was lying on a mat.I sat down and he drew up his lower garment over him and he had nothing (else) over him, and that the mat had left its marks on his sides.

I looked with my eyes in the store room of Allah's Messenger (may peace be upon him). I found only a handful of barley equal to one sa' and an equal quantity of the leaves of Mimosa Flava placed in th(t nook of the cell, and a semi-tanned leather bag hanging (in one side), and I was moved to tears (on seeing this extremely austere living of the Holy Prophet), and he said: Ibn Khattab, what wakes you weep? I said: Apostle of Allah, why should I not shed tears? This mat has left its marks on your sides and I do not see in your store room (except these few things) that I have seen ; Ceasar and Closroes are leading their lives in plenty whereas you are Allah's Messenger.His chosen one, and that is your store ! He said: Ibn

And as I had entered I had seen the signs of anger on his face, and I therefore, said: Messenger of Allah, what trouble do you feel from your wives, and if you have divorced them, verily Allah is with you, His angels, Gabriel, Mika'il, I and Abu Bakr and the believers are with you.And seldom I talked and (which I uttered on that day) I hoped that Allah would testify to my words that I uttered. And so the verse of option (Ayat al-Takhyir) was revealed.Maybe his Lord, if he divorce you, will give him in your place wives better than you . . ." (Ixv. 5).And if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aidera (lvi. 4).And it was 'A'isha,daughter of Abu Bakr, and Hafsa who had prevailed upon

I said: Messenger of Allah, have you divorced them? He said: No. I said: Messenger of Allah, I entered the mosque and found the Muslims playing with pebbles (absorbed in thought) and saying: Allah's Messenger has divorced his wives. Should I get down and inform there that you have not divorced them? He said: Yes, if you so like. And I went on talking to him until I (found) the signs of anger disappeared on his face and (his seriousness was changed to a happy mood and as a result thereof) his face had the natural tranquillity upon it and he laughed and his teeth were the most charming (among the teeth) of all people.

Then Allah's Apostle (may peace be upon him) climbed down and I also climbed down and catching hold of the wood of the palm-tree and Allah's Messenger (may peace be upon him) came down (with such ease) as if he was walking on the ground, not touching anything with his hand (to get support). I said: Messenger of Allah, you remained in your apartment for twenty-nine days. He said: (At times) the month consists of twenty-nine days. I stood at the door of the mosque and I called out at the top of my voice: The Messenger of Allah (may peace be upon him) has not divorced his wives

(and it was on this occasion that this) verse was revealed: "And if any matter pertaining to peace or alarm comes within their ken, they broadcast it; whereas, if they would refer it to the Apostle and those who have been entrusted with authority amongst them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it" (iv 83). And it was I who understood this matter, and Allah revealed the verse pertaining to option (given to the Holy Prophet (may peace be upon him in regard to the retaining or divorcing of his wives).

THE AYAT IN DETAILS

4

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ
وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن
يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

O Prophet! Instruct the believers: When you intend to divorce women, then divorce them with concern for their waiting period,1 and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah’s limits has truly wronged his own soul. You never know,

Footnote - 2

Perhaps the husband who has divorced his wife may change his mind and restore the marriage before the end of her waiting period (after the first or second count of revocable divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ
بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ
مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ

Then when they have almost reached the end of their waiting period, either retain them honourably or separate from them honourably.1 And call two of your reliable men to witness either way—and let the witnesses bear true testimony for the sake of Allah. This is enjoined on whoever has faith in Allah and the Last Day. And whoever is mindful of Allah, He will make a way out for

Footnote - 1

A husband may separate from his wife after each of the first two counts of divorce or at the end of her waiting period with dignity. If he chooses to stay with her after the first two counts of divorce then divorces her a third time, the marriage is terminated at the end of her third waiting period. The wife will have to marry and divorce another man before she can be remarried to her ex-husband (see 2:230). However, a woman marrying someone with the intention of getting divorced, in order to return to her first husband, is forbidden.

مَخۡرَجٗا ۝٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ
فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ
قَدۡرٗا ۝٣ وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ

and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He alone is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything.

قَدْرًا ۝٣ وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ
ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ
ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ
يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ۝٤ ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ

As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well. As for those who are pregnant, their waiting period ends with delivery.1 And whoever is mindful of Allah, He will make their matters easy for them.

Footnote - 1

This applies to pregnant women who are divorced or widowed.

يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ
وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾

This is the commandment of Allah, which He has revealed to you. And whoever is mindful of Allah, He will absolve them of their sins and reward them immensely.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟
عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ
أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن

Let them live where you live [during their waiting period], according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child,1 compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse [the child] for the father.

Footnote - 1

After the divorce is finalized.

تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ۝٦ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن
قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا
مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ

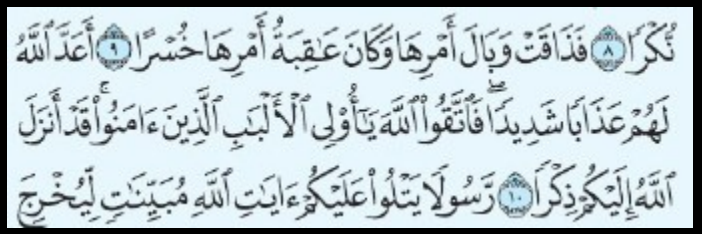
Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond what He has given it. After hardship, Allah will bring about ease.

مَآ ءَاتَىٰهَا ۚ سَيَجۡعَلُ ٱللَّهُ بَعۡدَ عُسۡرٖ يُسۡرٗا ٧ وَكَأَيِّن مِّن قَرۡيَةٍ عَتَتۡ
عَنۡ أَمۡرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبۡنَٰهَا حِسَابٗا شَدِيدٗا وَعَذَّبۡنَٰهَا عَذَابٗا
نُّكۡرٗا ٨ فَذَاقَتۡ وَبَالَ أَمۡرِهَا وَكَانَ عَٰقِبَةُ أَمۡرِهَا خُسۡرًا ٩ أَعَدَّ ٱللَّهُ

Imagine how many societies rebelled against the commandments of their Lord and His messengers, so We called each society to a severe account and subjected them to a horrible punishment.

نُكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ

So they tasted the evil consequences of their doings, and the outcome of their doings was "total" loss.


ثُكۡرَىٰ ﴿٨﴾ فَذَاقَتۡ وَبَالَ أَمۡرِهَا وَكَانَ عَٰقِبَةُ أَمۡرِهَا خُسۡرًا ﴿٩﴾ أَعَدَّ ٱللَّهُ
لَهُمۡ عَذَابًا شَدِيدًا فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلۡأَلۡبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ قَدۡ أَنزَلَ
ٱللَّهُ إِلَيۡكُمۡ ذِكۡرًا ﴿١٠﴾ رَّسُولًا يَتۡلُوا۟ عَلَيۡكُمۡ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخۡرِجَ

Allah has also prepared for them a severe punishment. So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder,1

Footnote - 1

This is one of the names of the Quran.

ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ
بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ

and sent a messenger reciting to you Allah’s revelations, making things clear so that He may bring those who believe and do good out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. Allah will have indeed granted them an excellent provision.

فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ
وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ﴿١٢﴾

Allah is the One Who created seven heavens [in layers], and likewise for the earth. The [divine] command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in [His] knowledge.

EXERCISES

1. Knowledge (Remembering)

1. What is the main subject addressed in Surat At-Talaq?
2. How does the Surah define the waiting period (iddah) for divorced women?
3. Who is the ultimate source of guidance and help mentioned in Surat At-Talaq?

2. Comprehension (Understanding)

1. Why do you think the Surah emphasizes treating divorced women with fairness and kindness?
2. How does the Surah highlight the importance of trusting Allah during difficult times?
3. What lessons can we learn from the rules of divorce mentioned in the Surah?

3. Application (Applying)

1. How would you explain the concept of taqwa (God-consciousness) mentioned in the Surah to your friends?
2. How can the principles of justice and compassion in Surat At-Talaq be applied in resolving family disputes today?
3. If someone is going through a tough time, how can the Surah's reminders about Allah's mercy and provision bring comfort?

4. Analysis (Analyzing)

1. What similarities and differences do you notice between the rules of divorce in Surat At-Talaq and common divorce practices today?
2. How does the Surah balance the rights and responsibilities of both men and women in a divorce?
3. What is the role of taqwa in the decisions and actions described in Surat At-Talaq?

5. Synthesis (Creating)

1. Write a short story or role-play showing how the principles from Surat At-Talaq can resolve a conflict in a family.
2. Design a poster to illustrate the key lessons about patience, fairness, and reliance on Allah from Surat At-Talaq.
3. Create a journal entry as if you were someone living the principles outlined in Surat At-Talaq during a family disagreement.

6. Evaluation (Evaluating)

1. Do you think the rules of divorce in Surat At-Talaq are still relevant today?
2. Why or why not?How would you assess the importance of relying on Allah's guidance during challenging personal situations?
3. What are the strengths of the Surah’s approach to maintaining harmony and justice in family relationships?

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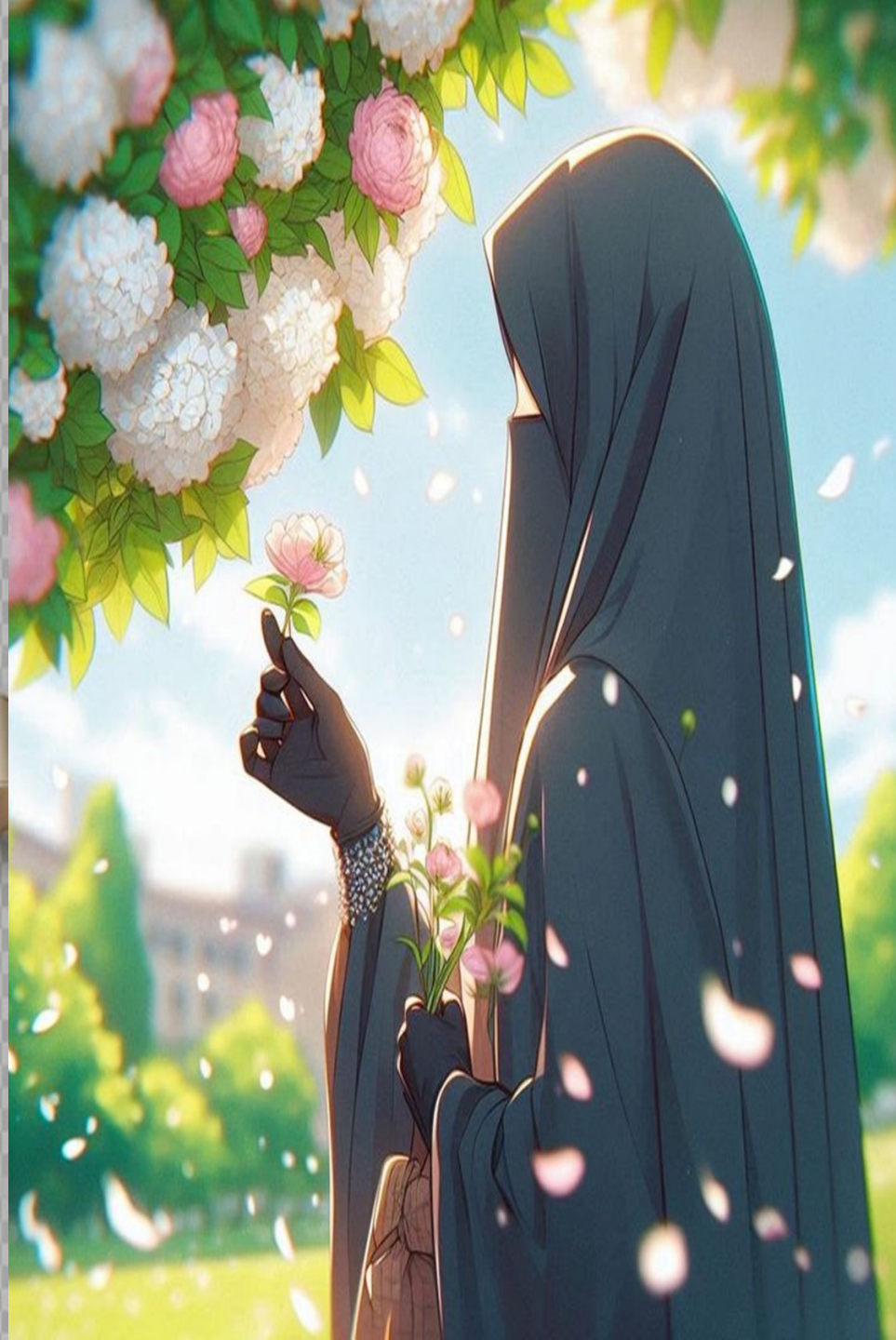
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